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ter 5, page 40; on the difference between "*ostiarium*" and "*custos*," chapter 10, page 51). Mr. Robinson's strictures upon the airy surmises and baseless additions of former editors are often amusingly adroit; but could not the same joust be made against our editor's flat assertion of "*pleurisy*" as the proper translation of "a pain in his side" (page 90)? All in all, however, the editorial work has been done with the most scholarly exactness and a fertility of inquisitiveness.

For the student of political and cultural history the work is of course particularly valuable. The same cannot fail to be true with regard to the student of church history. But would it have been outside the purpose of Mr. Robinson's work to include notes on the literary relations of Eugippius' production? To be sure, we are given some very illuminating references to parallel miracles in the Lives of St. Martin, Alneus, Antony, and Paphnutius; but these single instances scarcely make up the deficit of a thorough critique of the Life as a specimen of hagiography. This realm Mr. Robinson enters but does not invade. A glance at Pope Gregory's *De Miraculis* or at Günter's *Legenden Studien* convinces us that a rich possibility has been overlooked; a possibility verified by Tamasia's brilliant critique of the Legends of St. Francis, and by Zoepf's on the legends of the saints of the tenth century.

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JOHN CALVIN: HIS LIFE, LETTERS, AND WORK. HUGH Y. REYBURN, B.D., Kirkintilloch. Hodder & Stoughton. 1914. Pp. viii, 371. \$2.50.

In presence of the immense amount of source-material and the flood of books and articles since the quater-centenary of 1909, one wonders on taking up a new life of Calvin whether to admire the courage of the biographer or to view askance his temerity. The reformers were such indefatigable workers and their voluminous writings were so well preserved that many a modern scholar has had to give up the ghost before mastering the works of even one man. The Strassburg editors of Calvin's works—Baum, Cunitz, and Reuss—one by one passed off the stage, leaving the completion of the work to their followers. One of these died before the task was done; while the other—Erichson—pathetically wrote his "*absolvebam*" at the end of the last of the fifty-nine quarto volumes, twenty-seven years after his "*vénérées maîtres*" had begun the publication, and only a few months before his own death. The year of the comple-

tion of the *Calvini Opera* saw also the death of the Swiss scholar Herminjard, whose monumental *Correspondance des Réformateurs dans les Pays de Langue Française* had in its nine volumes come down only to 1544. The Old Catholic Kampschulte died, leaving to his friend Cornelius his remarkable study unfinished. Cornelius, likewise falling under the spell of the Genevan archives, devoted himself to first-hand investigation before he should complete Kampschulte, and he too found life too short and left both his own work unfinished and Kampschulte's second volume to be published by Goetz. One is sometimes tempted to wonder whether, with the possible exception of some proof-reader, the number of persons who have actually read Calvin's works entire would exceed the number of righteous men in Sodom. One hopes that Professor Doumergue of Montauban will live to do it, and to complete, indefatigable and devoted as his hero, the fifth and, if necessary, a sixth volume to round out the nearly 3,000 large quarto pages he has already given us in his scholarly biography of Calvin.

Remembering then the appalling amount of material, one is inclined to make some allowances for the lacunae and errors in the disappointing bibliography of this recent Scotch biographer. There is no mention in the bibliography or foot-notes of a single work in German. So far as one may judge, the book is based upon Calvin's Latin and French works and modern French and English writers, with no use of such German authors as Stähelin, Kampschulte, Cornelius, Lang. The author seems not to have known of the fourth volume of Doumergue, published in 1910. Had he done so, he might have utilized more of the over 150 books and articles there listed as published, 1908-10, in connection with the celebration of the four-hundredth anniversary of Calvin's birth. On the other hand, it should be said at once that Mr. Reyburn gives constant proof of faithful and intelligent use of his *Calvini Opera* and his Herminjard *Correspondance*, and, with the limitations as to range of materials, has produced a well conceived, well written, forceful, and fair-minded presentation of Calvin's life.

The book is interesting, and will stand with that of Professor Walker of Yale as one of the most readable and thoughtful biographies of Calvin in any language. It is far better than the slight and rather negligible French sketch of Bossert (1906); and, on the whole, a more satisfactory treatment of Calvin's life and activities than Lang's scholarly sketch (1909), or the rhapsodical Life by the Dutchman Penning; though Lang's monographs show a keener critical knowledge than Reyburn's biography. It may well be read

by many who could not find time or inclination to go through the monumental work of Doumergue. The most natural comparison is with Walker. Clearly Reyburn has not mastered, as Walker has, the German and monographic literature of his subject, and he would not be resorted to by the scholar who wished to know the most recent, critical, and trustworthy conclusions as to much discussed questions. There is nothing comparable with the minutely critical study by Walker (some of which evidently was done in proof after publication of monographs unavailable when the book was first written) on the date of Calvin's conversion—a discussion noted with appreciation by German scholars. On the other hand, Reyburn gives about a fifth more matter than there is in the brief life by Walker; and, in spite of limitations as to German and other recent critical work, the Scotchman evidently understands his man and gives us a first-rate story, that moves along and shows keen analysis and insight both into the constructive power and the austerity of the much discussed reformer. Both the American and the Scotchman show an admirable spirit of cool detachment in the treatment of a life that has too often been handled with undue partisan heat by French and Germans.

Reyburn treats the early portion of Calvin's life and the conditions in Geneva much less adequately than Walker, giving less than a fifth of his book to the period up to Calvin's exile from Geneva, while Walker devotes nearly one-half his volume to this period. Reyburn is much fuller on the period after the execution of Servetus in 1553. To the subsequent epoch of triumph and to discussion of phases of Calvin's work and influence Reyburn gives one-half his book, Walker about one-fourth. Naturally it is in this latter half of the biography that the reader finds the most adequate and suggestive part of Reyburn's work, especially in half-a-dozen chapters upon "controversies," "the care of the churches," "the university," "personal characteristics," Calvin's "work," and "his theology."

There are some unfortunate errors, and somewhere perhaps the biographer could find something to say in defence of his statements and in criticism of the reviewer's conclusions. Through his error in stating that Calvin after his father's death turned his attention to theology again,<sup>1</sup> the biographer misses the significance of Calvin's keenest interest in the humanistic studies to which in fact he turned. The author appears less at home in Geneva than with Calvin. His statement<sup>2</sup> that in January, 1537, the "requests relative to discipline and excommunication were passed as pre-

<sup>1</sup> P. 15.

<sup>2</sup> P. 66.

sented," is a pardonable interpretation of a somewhat vague vote, but it will not bear a more careful scrutiny of the various votes of the council, their actions and Calvin's, and the latter's letter to Bullinger. It took eighteen years of struggle to secure to the church the right of discipline in 1555.<sup>3</sup> The population of Geneva is set down several times as 15,000. The most careful estimator of Genevan numbers—E. Mallet—has shown the earlier and larger guesses untrustworthy, and his conclusion that the population did not exceed 13,000 receives deserved acceptance. The publication of the *Registres du Conseil de Genève* shows that the council of fifty was instituted in 1457, not in 1502 as Reyburn says. It is a mistake, as Kampschulte and Walker have pointed out, to use the name "Libertine" as a contemporary appellation for the Genevan party opposed to Calvin. "*Vénérable Compagnie*" is another term not used in Calvin's day, as Borgeaud has shown. The author gives no authority for his assertion that the council was made up of fathers of families. The franchises, council records, and testimony of the contemporary Bonnivard indicate that the membership was made up of *citoyens*, *bourgeois*, and *habitans*, who had been admitted by council and taken oath. In 1561 the council did not agree that "the members of the consistory should be selected from all who desired to follow the teaching of God, *whether they were citizens or not*." Mr. Reyburn apparently follows the request of Calvin rather than the vote of the council, which was willing to go only so far as to agree that the selection should be without distinction between *citoyens* and *bourgeois*. The significance would be lost by his misinterpretation; Calvin was here, as on other occasions, ready to go further along the road tending toward democracy and separation of church and state than was the political authority of Geneva.

Such errors are venial rather than mortal sins and do not destroy the value of the essential picture of the reformer. One gets the impression that here is a biographer who has given time and interest to his task, has understood the reformer, and yet has had enough detachment and logic to pick flaws in the reasoning of Calvin. He has really interpreted him to modern minds. He has a happy faculty of illustrating his generalization by felicitous examples drawn from correspondence, sermons, and acts of councils. Calvin's "ceaseless vehemence" in enforcement of law and pursuit of offenders is illustrated by his measures to get rid of vice in the public baths and "the devil's acre," and by his efforts to make "the harlot, the drunkard, the blasphemer, and the loafer" "feel that a decent life gave

<sup>3</sup> Cf. note by the writer in this *Review*, I, 411.

them their only chance of peace and prosperity." His interpretation of how Calvin laid the foundations of modern democracy is clear and sound, as the author interprets democracy, though in a dozen pages one cannot expect much of illustrative detail. He points out how Calvin tended to develop reason and conscience, the power of the layman, the strong self-reliant man unabashed by artificial distinctions, strict morality, education, the conception of life as "a post of duty." A layman who would like a well written, non-technical exposition of a clear-headed theologian's views would find such a chapter as Mr. Reyburn's closing one a felicitous approach to a theology that fascinates because it is fearless and never shuffles. On the difficult subject of predestination the author shows suggestive and critical thinking of his own, and is keen and frank enough to point out an interesting "break-down" in Calvin's logic. His way out of Calvin's conclusions is through denial of his premise regarding the permanent alienation of any from the Father. His closing comparison between Calvin's teaching of predestination and the theory of the survival of the fit, leaves the reader with a feeling that the biographer has read and thought deeply as a Scotch biographer of Calvin would be expected to do. Reyburn's life may fairly be classed with Walker's as one of the best two brief biographies of Calvin so far written.

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SOME LOOSE STONES. Being a Consideration of Certain Tendencies in Modern Theology Illustrated by Reference to a Book called *Foundations*.

R. A. KNOX, Fellow and Chaplain of Trinity College, Oxford. Longmans, Green, & Co. 1913. Pp. xxiv, 233. \$1.35.

RESTATEMENT AND REUNION. A Study in First Principles. B. H. STREETER, Dean of Queen's College, Oxford. Macmillan & Co. 1914. Pp. xxiv, 194. 2s. 6d.

In 1913 there was published in England: *Foundations. A Statement of Christian Belief in Terms of Modern Thought. By Seven Oxford Men*. It was an answer to an answer, a reply to *Lux Mundi*; which had endeavored to reply to the movement aroused by the long-preceding *Essays and Reviews*. But of course *Foundations* must itself be answered; and so there soon appeared the first of the volumes mentioned above—*Some Loose Stones*.

The author disclaims the competence to write a theological book (p. vii). The reader will be inclined to consider that he "doth protest too much"; for, whatever one may think of Mr. Knox's